together, and making them alike in the essentially human traits which they share. In trials of strength, such as lifting weights, the tug of war, and chinning on the horizontal bar, I have seen the sexes separated, men competing against men and women against women. But this was in recognition of fundamental physical differences between the sexes.

Partly owing to this humanising influence, but also because the body is bare, rough and dangerous games and sports are not popular among gymnosophists. Thus pugilism, fencing, and sometimes football, are discountenanced, and milder games such as baseball and cricket, hockey and polo, may not be regarded with great favour, though I have not yet seen them tested in gymnosophic circles. The profound love of nature which is widespread among gymnosophists also discourages hunting and fishing merely as sports, however justifiable they may be as methods of securing food. Many gymnosophists are vegetarians, and therefore do not justify hunting and fishing even for this purpose, but this extreme form of zoophilism is not an essential feature of gymnosophic theory and practice.

Whenever possible, exercise should be followed by a bath, if the weather is not too cold in a lake or stream, indoors in a swimming pool or

under a shower. Then the body should be massaged by another person, or rubbed down thoroughly by one's self. This should be done even when a bath is not feasible. It brings a warm glow, and helps to keep the skin in good condition.

Gymnosophic games, sport, and dancing are feasible in winter as well as in summer. In the heart of winter it is possible to be nude comfortably in the sun during the noon hours, provided there is no wind. But even if there is no sun and some wind, it is still safe for the healthy and vigorous to remove their clothes, provided they join actively in a game or sport. Unless it is very cold, rain is no obstacle, and even has a characteristic charm. Indoors the possibilities are almost unlimited. Individuals can go through gymnastic exercises at home, and in small groups play games which do not require much space, and they can always dance. Gymnosophic societies should build, purchase or hire gymnasiums and dance halls. Whenever possible, there should be baths, and a swimming pool in the basement. There should also be artificial sun lamps, and artificial sunlight can be used during gymnastics, games and dancing, thus reproducing outdoor conditions so far as possible. I have been in a large class of men and women

in a gymnasium in which artificial sunlight was pouring over our nude bodies, while we went through vigorous gymnastic exercises and graceful dancing movements. Thus can the leisure time in the evenings of the cold months be profitably and enjoyably spent. Holidays should be devoted to long walks in the country, practising nudity while playing games in the middle of the day.

A grave danger to be avoided in exposing the skin to sunlight, including artificial sunlight, is so-called sunburn. If a skin which is not tanned is exposed for a long time, it will become inflamed. It turns red, often swells up, is more or less painful, and sometimes forms blisters. In the course of a few days the swelling disappears, and the skin peels off. Sunburn is always unpleasant, and sometimes dangerous, death having resulted from it in a few extreme cases. It destroys the beneficial effect of sunlight because new skin must be formed under the burnt, and this in turn must be exposed for the first time to the sun. The skin should be exposed gradually to the sun, a few minutes at first and then for longer periods, until dark pigment has formed at the base of the epidermal cells which protects the skin and gives it a tan color. After the skin has become thoroughly tanned, it can endure al-

most any degree of exposure to the sun. It is wise to begin the practice of nudity in the early spring, when the sun's rays are not very direct or hot, and thus accustom the skin to the hot and more or less direct rays of summer.

One summer when I had not become tanned, I very foolishly spent a long time at noonday in the hot sun on the beach in a bathing costume. After a few hours my legs and arms swelled, large blisters formed, and for two days I was unable to stand. Whenever I have practised nudity regularly, not only from the spring onwards, but also occasionally out-of-doors in the winter with the use of artificial sunlight indoors, I have never suffered from sunburn. I am inclined to think that the same is true of sunstroke. When the head has gradually become accustomed to the sun, there is little danger of this stroke, at any rate in the temperate zones, though the situation may be somewhat different in equatorial regions. Sunburn may be prevented by applying cold cream, cocoa butter or some other grease before exposing the skin. But this interferes seriously with the tanning and the other beneficial results from sunlight. The best plan is to protect ourselves with what Shakespeare called "the shadowed livery of the burnished sun." [5]

In order to become tanned, no clothing whatsoever must be worn. Various authorities, who have devoted special study to the hygienic and therapeutic value of sunlight, say that the lightest white garment will reflect away from the body most of the sun's rays, so that even the simplest bathing costume will seriously interfere with the tanning of the skin. This is a fact which every one has had ample opportunity to observe. While the skin exposed to the sun soon acquires a rich brown colour, the parts covered even by the thinnest of clothing still remain pale white. In our recreation centre it is possible at once to detect the persons who have been bathing where costumes are required, because on their bodies are clearly outlined the shape and extent of the costume. One of my gymnosophist acquaintances is in the habit of working in his garden clad only in a pair of overalls, which also he would discard were it not for his prudish and meddlesome neighbours. When he comes to our recreation centre, we can see distinctly outlined the straps crossing on his back and passing over his shoulders. Children sometimes amuse themselves by pasting a wet leaf upon the shoulder, which when removed after some time spent in the sun leaves behind a pale outline against the darker

skin. But the badge of the true gymnosophist is a uniform coat of tan over the whole body. No portion of the skin should be deprived of the vivifying effects of air, light and sun.

CHAPTER XIII

GYMNOSOPHY IN LITERATURE

APART from the writers who have merely described nudity in one way or another, some have discussed its practice, though very few from a gymnosophic point of view. One of the most notable was Plato who, in the fourth century B.C., in a famous passage expresses a genuinely gymnosophic point of view, though limited only to gymnastics, and also displays insight into the psychology of those who oppose it. In Book V of his "Republic" he contends that women should have duties and education similar to those of men. Consequently, he asserts that women should exercise nude in the palæstra with the men.[1]

So far as I am aware, no other utopian writer has described a gymnosophic society except H. G. Wells, so that the earliest and the latest of the utopian writers join hands in this regard. In his "Men like Gods," published in 1923, and "The Dream" in 1924, Wells describes his Uto-

pians as living habitually nude, and as having, partly for this reason, beautiful well-formed bodies.

Sir Thomas More in his "Utopia," written in 1515 and 1516, described the custom of exhibiting nude to each other a man and woman who contemplated marriage.[2] But the sole purpose of this custom was to prevent deceit in marriage, and More gave no indication of a gymnosophic point of view. On the contrary, his Utopia is characterised by aristocracy and hierarchy, slavery and formal ceremonial observances, all of which are incompatible with gymnosophy.

Some of the satirists have displayed insight into the nature and folly of artificial modesty. Swift in his great satire, "Gulliver's Travels," which penetrates many human foibles, follies and prejudices, describes how the nobleminded Houyhnhnm could not comprehend the justification alleged for concealing the body, a practice which seemed to him unnatural. "I therefore told my master, 'that in the country whence I came, those of my kind always covered their bodies with the hairs of certain animals prepared by art, as well for decency as to avoid the inclemencies of air, both hot and cold; of which, as to my own person, I would give him immediate conviction, if he pleased to command me: only desiring his ex-

cuse, if I did not expose those parts that nature taught us to conceal.' He said, 'my discourse was all very strange, but especially the last part; for he could not understand why nature should teach us to conceal what nature had given; that neither himself nor family were ashamed of any part of their bodies; but, however, I might do as I pleased.' "[3]

Anatole France, in his satirical novel, "L'île des pingouins," attributes the origin of dress to the coquetry and vanity of women arousing the curiosity of men, and leading eventually to the development of artificial modesty.

Carlyle's "Sartor Resartus," which purports to be a philosophy of clothes, is in reality a satire on many social institutions, beliefs, etc. It furnishes no indication that Carlyle had the slightest conception of or sympathy with gymnosophy, though it at times recognises the conventional nature of dress.[4]

Senancour, the author of "Obermann," in his treatise on love discussed nudity briefly, and apparently foresaw the possibility of a nude society, but under a social organisation very different from the present. He believed that customary nudity would diminish passion, but would enrich the sentiment of love in other respects. He was apparently a genuine gymnosophist, though he

discussed the subject only in relation to sex and love.[5]

Whitman's poetry is permeated with the love of nature and of mankind, and exalts the significance and beauty of the human body. Furthermore, he has described how he practised nudity whenever possible. Hence there can be no doubt that he was a thoroughgoing gymnosophist in mind and heart. But he gave no well formulated statement of the gymnosophic philosophy, though he asserted the supreme importance and value of nudity. "Sweet, sane, still Nakedness in Nature!—ah if poor, sick, prurient humanity in cities might really know you once more! Is not nakedness then indecent? No, not inherently. It is your thought, your sophistication, your fear, your respectability, that is indecent. There come moods when these clothes of ours are not only too irksome to wear, but are themselves indecent. Perhaps indeed he or she to whom the free exhilarating extasy of nakedness in Nature has never been eligible (and how many thousands there are!) has not really known what purity is—nor what faith or art or health really is."[6]

Havelock Ellis has in his writings repeatedly emphasised the value of nudity, and has displayed a thoroughly gymnosophic point of view.

He has discussed nudity in particular with reference to sex education.[7]

W. H. Hudson was a great lover of nature, but to a much smaller degree of mankind. He seems to have had no comprehension of social organisation and relations, in other words, of society in its larger sense. To him mankind was made up of individuals, and he visualised them rather vaguely, so intently was his attention fixed upon birds and other objects in nature. Consequently, while he recognised the healthfulness, comfort and beauty of nudity, he gave no indication that he seriously contemplated a nude society, probably because questions of social organisation did not interest him.[8]

Thoreau was a lover of nature, and advocated and lived a simple life. He was, however, very individualistic and rather unsocial, and showed little comprehension of the problems of society. So that his writings display no inkling of gymnosophy, though he expressed great contempt for conventions with respect to dress.[9]

Love of mankind is perhaps the most powerful factor for gymnosophy. Love of nature is also of great importance, and may lead independently and directly to a gymnosophic point of view. But for a thoroughgoing gymnosophic theory and program, a comprehension of the nature and

organisation of society is essential. Plato, Senancour and Whitman were genuine gymnosophists, and so is Ellis. To these distinguished names may be added Wells, Swift, Hudson, and other great writers who have displayed in varying degrees a gymnosophic attitude of mind.[10] Love of mankind or love of nature or both have doubtless influenced each of these writers. But not all of them have sufficiently comprehended social evolution and the nature and organisation of society to enable them to free themselves from the pressure of the dominant social organisation, and to formulate a definite and clearcut conception of a nude society. Some of them were doubtless so preoccupied with other subjects and problems that they were unable to devote their attention to gymnosophy, with which they profoundly sympathised. It is usually very difficult both subjectively and objectively to take the first step towards breaking a powerful social convention. Few there are who possess the necessary courage.

The psychoanalysts often discuss the human body, but they usually misinterpret its significance grossly. This is illustrated in the works of Freud and Rank on dreams, myths, etc., in which exhibitionism as an explanation is misused to an exaggerated degree.[11]

Two physicians, C. H. Stratz in Holland and R. W. Shufeldt in the United States, have published works on the human body, especially with respect to the female form. But neither of them has given expression to a gymnosophic point of view, though they are apparently opposed to prudery.[12]

Nudity is sometimes used in literature as well as in art as a symbol of purity, sincerity, and the like, though with no gymnosophic implication. While incongruous in its setting in a clothed society, such a use may be an unconscious and naïve recognition on the part of the writer of the innocence and beauty of the practice of nudity.[13]

The discussion and description of nudity in literature have so far had no value whatsoever for gymnosophy. Utopian discussions and schemes are wholly ineffective, even when supported by a great name. Many persons accept the ideas theoretically, but will not act upon them. Plato wrote his "Republic" 2300 years ago, but the gymnosophic ideas implied therein have moved no one to practise nudity. I will now suggest more effective methods of attaining this end.

The two great obstacles in the way of gymnosophy are the moral prejudice against nudity, based upon the sentiment of artificial modesty, and ridicule on the part of the mob. In the

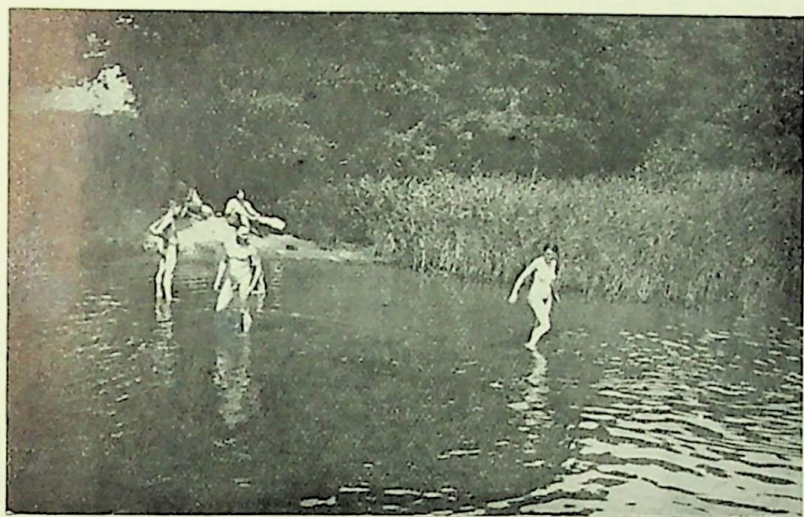
early stages of the movement, gymnosophists should be very careful not to arouse them unduly, because such obstacles may crush the movement in its germ. It is ordinarily inadvisable to seek publicity through the press, especially in countries where it is exceptionally unscrupulous and sensational. Such a press is almost certain to treat the subject with more or less hidden or even openly salacious innuendoes, which will bring upon the movement both moral condemnation and ridicule. Inasmuch as in the public mind nudity has become artificially associated with powerful erotic emotions, the public must endeavour, by means of denunciation and often of ridicule, to quell the tumult caused by the conflict between the ambivalent feelings of attraction and of repulsion which the thought of nudity arouses.

Nudity in art, literature, sport, and on the stage prepare the way to a slight extent for gymnosophy. But this is far from sufficient or satisfactory, and cannot of itself advance a genuine gymnosophic movement. It is necessary to develop a gymnosophic literature and art, which will give publicity to the gymnosophic theory and ideal. In the earlier stages of the movement the gymnosophic societies should organise themselves nationally and internationally to promote their common ends. Such an organisation should pub-

lish a bulletin containing information of interest to its members, and also explanatory articles concerning gymnosophy, so that it can be placed in the hands of persons seeking information about the movement. Such a bulletin would at first circulate privately, only members receiving it regularly. But as soon as it seemed expedient to do so, a periodical should be established for public sale and subscription.

In the meantime, from the beginning of the movement as many books, pamphlets, and articles in the more serious periodicals as possible should be published. But all of these writings should have a sound scientific basis, and should be written by persons who have had considerable practical experience in gymnosophic activities. Otherwise there is danger that inexperienced persons will do writing which will bring the movement into disrepute. While a vigorous propaganda is desirable, extreme statements will do more harm than good. Gymnosophy is not a panacea for all human and social ills. Enough can be said without exaggeration in its behalf to convince mankind in the long run of its desirability.

Gymnosophic literature and art should not only be truthful, but can and will be beautiful and attractive. What could be more pleasing

and colourful than the gymnosophic life? It emancipates the body, and renders possible the full enjoyment of nature. Gymnosophy implies a simplification of life, and its organisation on a much healthier and happier basis. So that gymnosophy furnishes the startingpoint for a great cultural movement, whose ultimate outcome we cannot foresee.

CHAPTER XIV

THE SIMPLIFICATION OF LIFE

IT may not be amiss to attempt to sketch in outline the effect which the general acceptance of gymnosophic ideas might have upon society. It would be characterised by simplicity not only in dress, but in many other respects as well. A large part of the things invented and manufactured are useless and often harmful. Among them are unnecessary and unhealthy clothing, useless structures built largely for show, ugly and uncomfortable furniture, much trumpery bric-a-brac intended for decoration, and many superfluous and injurious kinds of food and drink. Some of these are due to abnormal and artificial appetites which have been acquired by mankind, as for many indigestible foods and poisonous drinks, such as alcoholic beverages, and for opium, morphine, tobacco, and other stimulants and sedatives. Much of the expenditure of persons whose incomes are above a bare subsistence minimum is for the purpose of displaying their purchasing power, and thereby their eco-

nomic and social status. Whatever satisfaction may thus be gained in the form of prestige, adulation and power in our present society, ostentatious expenditure would be pointless and futile in the democracy of a gymnosophic society.

A few articles of clothing would be needed for cold weather, and for protection in certain occupations, but the wardrobe of every individual would be comparatively small. All clothing would, however, be comfortable and beautiful, so that any garment, unlike the undergarments of the present, could be seen without embarrassment to the wearer. The garments would be so constructed and adjusted to each other that they could be put on or taken off one after another in accordance with changes in temperature. In order to carry and conceal such things as money and keys, a substitute for pockets would be required. This could be a pouch attached to a girdle at the waist, or to a shoulder strap, or suspended around the neck, or attached to the arm or wrist, or carried in the hand as women do at present, according to the size and weight of the pouch. While human nature will not necessarily change inherently under gymnosophy, in a democratic society there will be less temptation to dishonesty, so that the lack of pockets will not be a serious drawback. Wherever life is relatively

simple, and everybody is assured of a comfortable existence, few persons are likely to crave the personal property of others.

Under gymnosophy, individual, conjugal and family privacy will be respected as much as at present. Dwellinghouses will be so constructed as to furnish this privacy to every one for work, meditation, and rest, as well as for the intimate details of the care of the body. Each person will be assured of a room to himself, including adequate bathing facilities, with communication between rooms in the case of conjugal couples or others who wish to be in close touch with each other. But the disappearance of the tradition of artificial modesty will bring the sexes closer together in their common life. Convent and monastery, harem and military barrack, clubs and schools exclusively for each sex will disappear, and the sexes will live a more normal and happier life together. Hence much duplication of buildings, which is inevitable when the life of the sexes is largely separated, can be avoided. Furthermore, gymnosophists pass as much of their lives as possible out-of-doors, and in the gymnosophic democracy there will be no occasion for luxurious waste solely for purposes of display. But while there will be great economy in these respects, the standard of comfort will be considerably

higher. Dwelling-houses, offices, factories, public meeting-places, etc., will be so constructed as to be well ventilated at all times, comfortably warm in cold weather, and airy and relatively cool in hot weather. They will have extensive window space to admit as much sunlight as possible, sleeping porches, swimming pools and gymnasiums in the basements, and solaria upon the roofs to use in winter.

In similar fashion there will be great economy in furniture and decorations, through the elimination of unnecessary duplication and luxurious waste for display. But the household equipment will be more comfortable and more beautiful. Chairs and benches will be covered with a material which is not too hard and chilly for the skin. All of the furniture will be designed so that, both as to line and colour, it will furnish a suitable background for the human figure. The walls should be decorated very simply, and so as to suggest objects from nature, because gymnosophists retire into houses only when the weather and the exigencies of their work compel them to do so. Architecture, interior decoration, and the designing of furniture, utensils, tools, etc., will furnish useful tasks for the artists of the gymnosophic society.

One of the worst features of the evolution of

culture has been the invention of numerous edible concoctions, most of which are very indigestible. Thus has been created a great diversity of artificially prepared dishes which tempt the appetite unduly, and very often lead to overeating. But still more frequently these dishes are concocted from nutriments which, however good by themselves, do not harmonise well, and cause havoc in the digestive processes. The simplification of food and its preparation in accordance with scientific dietetic principles are of the utmost importance for the health of mankind. The simplification of life encouraged by gymnosophy will aid greatly in bringing about these dietetic changes. The taste for these complicated and unhygienic dishes is created largely by the abnormal and unhealthy conditions of modern life. A life free from clothing, and spent largely in healthful activity in the open, will spontaneously and without forethought stimulate an appetite for a simpler and better balanced diet. So that while gymnosophy should not be attached to any particular dietetic reform, such as a vegetarian or a raw food diet, it will inevitably lead to a more hygienic dietary. Furthermore, it will destroy the craving for stimulants and sedatives caused by the nerve-racking life of our civilisation.

It may be objected that this simplification of life will result in the absence of an agreeable and entertaining diversity, so that human existence will become monotonous and boresome. But it must be remembered that gymnosophy means much greater enjoyment of nature than is at present feasible for most humans. It signifies more intimate and satisfactory relations between the sexes. It includes an abundance of recreation in the form of games, sport and dancing, which are much more gratifying to healthy and normal individuals than many of the amusements of both the urban and rural communities of today.

It may be said that ceremonial and symbolic observances are required by mankind, and that these observances must be somewhat ornate in their character in order to be duly impressive. Both primitive and civilised peoples display a tendency to make a ceremony of the repast. Savages often accompany it with magical observances. Many civilised persons assume a distinctive garb before dining, sometimes prelude the meal with prayer, and occasionally postlude it with oratory. The church is largely a ceremonial institution, with a strong emotional appeal with its ritual, sacraments, ecclesiastical vestments, lights, colours, odours, music, chanting, and in-

toning.[1] The state organises many ceremonial spectacles with the aid of official and military uniforms, army and navy reviews, martial music, and the pomp of royal progresses and patriotic processions. The stage contributes its large and colourful share to ceremonial and symbolic observances. Even the universities, though professedly institutions of learning and of scientific research, add their touch with the aid of ornate and ofttimes gaudy doctoral gowns decorously trailed through solemn and sedate academic processions.[2]

Whether or not mankind will ever develop beyond the point where ceremonial and symbolic observances are required is yet to be seen. When men and women arrive at a much better comprehension of the universe in which they live, and of the conditions to which they must adjust their lives, it is possible that they will no longer need ceremony and symbolism to impress upon their minds the things which are or are supposed to be of importance. They will be better able to appraise and appreciate relative and intrinsic values, when mankind has passed beyond its present infantile stage.

In any case, if ceremony and symbolism are still required in the gymnosophic society, they can be supplied without the aid of dress. To

diversified architecture, furniture and decorations can be assigned a symbolic significance. Dramatic spectacles, exhibitions of dancing, and music can furnish ceremonial observances, so that gymnosophy constitutes no serious obstacle in the way of whatever of a ceremonial and symbolic character may be demanded. But the influence of gymnosophic living will diminish greatly the demand for the ceremonial and symbolic, which is now largely due to the hollowness and futility of human existence.

To simplify the present mode of life is a difficult economic and social problem, because it involves far-reaching changes in the prevailing forms of economic and social organisation. The larger aspects of the evolution of the gymnosophic society will be discussed in the following chapters. At this point the immediate steps to be taken to introduce gymnosophy will be suggested.

In some respects the practice of nudity is more feasible at first in the country than in the city. Rural inhabitants live and work out-of-doors more than urban residents. They dwell on farms, in the woods, and in other more or less isolated regions where there are few strangers. Consequently, in their life in the open and amongst their own friends and acquaintances,

they should be willing to adopt gymnosophic practices readily. And it is true that many rural dwellers dress more scantily than city folk. European peasants often go barefoot, and with the breast partially exposed.

On the other hand, it must be remembered that rural folk are very conservative, and are bound by custom and convention. The church and its clergy are usually strongly intrenched in the country, and exercise a powerful sway over its inhabitants. So that the rural population is not well prepared psychologically and morally to adopt a change which is contrary to the prevalent conventional and moral ideas. As a matter of fact, the only extensive gymnosophic movement now in existence, namely, the German movement, is exclusively an urban movement. I know of very few rural adherents of the movement, and all of the organised groups are in the cities and towns. This is to be expected, because urban life is more intellectually stimulating than rural life, and urban dwellers therefore possess greater suppleness of mind than rural folk. So that almost all new ideas and progressive and radical movements originate in cities, in spite of the fact that urban life is unhealthy and in many respects abnormal and unnatural. One of the most valuable results from gymnosophy will be a combina-

tion of the best features of urban and rural life, the intellectual activity of the city with the healthy life in close touch with nature.

I have often been impressed by the stolid adherence to custom of the country folk. While going to and fro from our holiday centres in Germany, we see the peasants in their hot and uncomfortable Sunday attire on the roads, in the villages, and drinking and dancing in the stuffy taverns. Meanwhile we are comfortable and happy in our freedom from clothes in our beautiful retreat, where we bask in the sunlight, bathe in the water and play our games in the open. The peasants look upon us as a strange if not immoral tribe who are bringing our idiosyncratic practices into their domain. They probably would not tolerate us at all in their neighbourhood, were it not that we purchase their food products and bring them a little trade in other ways.

The early stages of the gymnosophic movement must, therefore, take place in the city, though urban gymnosophists will go into the country as often as possible to seek opportunities to practise nudity in the open. In the first stage, enclosed recreation centres can be established in vacant spaces in cities or on their outskirts. The next stage will be the development of garden

cities on the outskirts or just outside of cities. Here each gymnosophist can have a small plot of ground to till, and can build a shelter, cabin, cottage or house for temporary use or permanent occupancy. In the middle of the garden city should be a large open space for the use of the inhabitants, where they can play games and enjoy the sunlight.

In the meantime nudity can be practised indoors and at home among gymnosophic families and acquaintances. As soon as possible, apartment houses should be leased, purchased or constructed to be occupied by gymnosophists. Here it would be possible to live unclothed without interruption, whereas in the ordinary home of today gymnosophists are hampered by unexpected visitors who are not gymnosophists. Such a house should have baths and a swimming pool in the basement, artificial sun lamps, a gymnasium which could also be used for dancing, and, on the roof, a solarium. It would serve as a centre for the gymnosophists of a city or town. It should aid in developing the organisation and centralisation of gymnosophic life.

Inasmuch as gymnosophists cannot mingle with non-gymnosophists while unclothed, their practice of nudity is narrowly limited, unless they can develop a gymnosophic community

within the larger community. Marriages amongst themselves, and the employment of gymnosophist servants, increase the number of families which can live as gymnosophists. But gymnosophy should be extended from the family and home life to the economic and industrial life. So far as possible gymnosophists should be employed and nudity practised whenever feasible in office, workshop and factory. Often this is rendered impossible by close contact and association with non-gymnosophists. But gymnosophist employers can at least arrange the time of work, so that advantage can be taken of the hours of sunlight. In the summer part or all of the morning or afternoon should be free, so that several hours will be available for basking in the sunlight in the open. The daylight saving schedule furnishes an additional hour in the afternoon before the sun sets. During the cold season, two or three hours should be free during the middle of the day, in order to make use of the sun whenever it appears.

Practically all occupations are more or less suitable for the practice of nudity, though they differ somewhat in the degree and kind of suitability. The so-called mental occupations are usually carried on indoors and are sedentary. Consequently, while there is little physical activ-

ity to generate heat within the body, buildings and rooms can usually be kept sufficiently warm even in winter to render little or no clothing necessary. The manual occupations heat the body, thus rendering clothing superfluous. But many of them are out-of-doors, and in very cold weather not enough heat is generated to keep the body warm, so that clothing is necessary. Furthermore, in a few occupations the body requires protection from occupational risks, as when working with sharp tools, fire, etc. In hot weather clothing is a serious impediment to mental and manual labour, so that gymnosophy increases efficiency greatly in both mental and manual occupations.

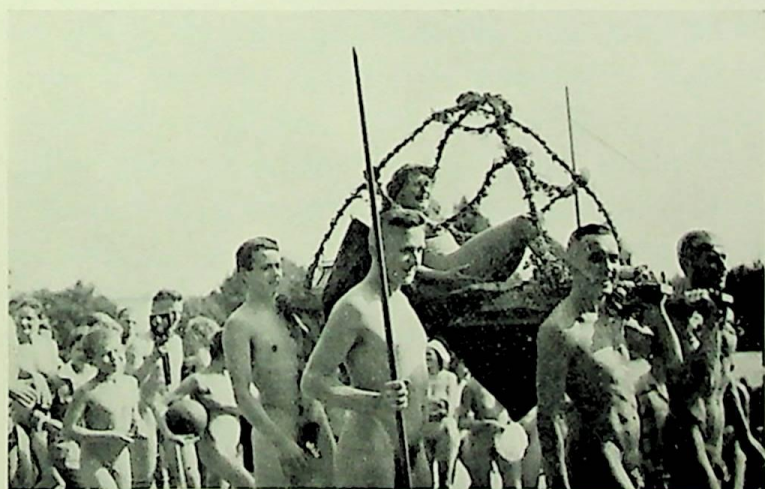
The members of the gymnosophic community could serve each other, and thus the community would become more or less self-sustaining. For this purpose it is essential that all of the principal and essential occupations be represented. While participating in the German movement, I have kept a list of the occupations of the gymnosophists with whom I am personally acquainted, which is as follows:

Actor	Barber	Commercial traveler
Architect	Bookseller	Electrician
Army officer	Chemist	Engineer
Author	Clergyman	Factory worker
Banker	Clerk	Furrier

Government official	Metal worker	Sculptor
Insurance agent	Musician	Shopwindow decorator
Journalist	Naval officer	Singer
Lawyer	Nurse	Statistician
Librarian	Painter	Stenographer
Locksmith	Philosopher	Tailor
Manufacturer	Photographer	Teacher
Mason	Physician	Trade union official
Masseur	Printer	University student
Merchant	Proofreader	Woodworker
Messenger boy	Publisher	

Out of this list of forty-seven occupations, only twelve, or barely one-fourth, can be called manual. The German movement hitherto has been largely a middle class movement, but is now spreading rapidly among the manual labourers. This is important, not only because the manual occupations must be represented in a gymnosophic community, but also because the manual are much more numerous than the so-called mental workers. When the gymnosophists become more or less self-sustaining, they can exert much influence and pressure upon the remainder of the community to adopt gymnosophy, and thus the whole population will in course of time become gymnosophist.

This process of infiltration or boring from within will at best be slow and painful. It will continually be hindered by the conventions of the existing civilisation. Furthermore, in the temperate and especially the cold zones the cli-

mate will be a serious obstacle. If human beings were accustomed to nudity from infancy, they would become so hardened that much less clothing would be needed, even in cold weather. But unfortunately infants are swaddled in numerous warm wrappings from the moment of birth, and are rarely ever freed from them even in hot weather. Consequently, the delicate and tender skin of the infant never becomes accustomed to contact with air, light, sun and wind. Often have I urged mothers to free their infants entirely from clothing in warm weather, and let them tumble about in the sunlight with due protection for their eyes and avoidance of sunburn by means of gradual exposure. Thus would the young grow up hardened and genuinely acclimatised, so that they could be unclothed much of the time even in cold weather. But mistaken hygienic ideas and artificial modesty invariably stand in the way, and the innocent and helpless children are burdened and injured by huge masses of unnecessary clothing. In this manner is bred and reared a race of adults who are greatly weakened, and unacclimatised to the natural environment in which they must live.

CHAPTER XV

GYMNOSOPHY AND HUMANITARIAN DEMOCRACY

THE spread of gymnosophy would be greatly aided and hastened by the establishment of gymnosophic colonies in a suitable environment, where a simple manner of life might be adopted and pursued from the outset, and not gradually and slowly introduced. These colonies might be agricultural and industrial in their character, and, therefore, self-sustaining. They should not be located in very cold regions, but either in the tropics or in the temperate zones. They might be located in remote and thinly populated regions of civilised countries, such as Russia. In that country the peasantry is naïve and unsophisticated, and would perhaps offer less opposition than the rural population in most countries. Furthermore, traces of the primitive practice of nudity may still linger in the home life and bathing customs of the Russian peasants, so that it might be feasible to propagate gymnosophy amongst them. In tropical regions it might be

possible to establish colonies in the vicinity of peoples who still retain their primordial nudity. Care would have to be taken to avoid regions where diseases such as malaria abound, and which are infested by venomous and pestiferous insects to which civilised peoples are not adapted.[1]

Unfortunately in many parts of the world unwise and injudicious persons, such as missionaries, colonial officials, etc., have forced clothing upon the aboriginal inhabitants. This is true of most of the South Pacific islands which in many respects are admirably fitted for gymnosophic purposes.[2] The native inhabitants now have much to unlearn as a result of the meddlesome activities of their self-appointed tutors. Where primitive peoples are still untouched by outside influences, they can co-operate with gymnosophists to bring into being a healthier, saner and simpler mode of life. Thus can the best features of primitive and civilised culture be combined. Not only can these peoples learn what is best in civilisation, but the proud and haughty civilised peoples, putting aside their arrogant disdain, can learn valuable lessons in simplicity from primitive culture. Many primitive peoples, however, are bound by a strong code of artificial modesty, which is an obstacle to gymnosophy amongst them as it is among civilised folk.[3]

While gymnosophists are not necessarily socialists or communists, these colonies furnish excellent opportunities for experiments along communistic lines, some of which may be successful. To say the least, these colonies would be democratic in their character. Customary nudity is impossible under the existing undemocratic social, economic and political organisation. Distinctions, external and visible, must be made between king and subject, nobleman and commoner, officer and private, ecclesiastic and layman, owner and slave or serf, master and servant, employer and employee, rich and poor. Dress is one of the principal means of making these distinctions, and can scarcely be dispensed with so long as artificial classes and castes, orders and ranks, hierarchical and titular gradations, persist.

In a state of nudity, man is without trappings and distinctions, and all external and artificial signs of rank, class and caste disappear. But nudity does not abolish distinctions of intelligence and of character, of strength and of beauty. These genuine and intrinsic mental and physical traits can be read from the face and the body, from the features and the form, from the voice and the gestures. When clothes are absent, there is nothing to disturb and mislead the judg-

ment. I have made the acquaintance of many hundreds of men and women while unclothed, and have found that I could judge their intelligence and character at least as well as and often better than if they were clothed, though I could determine little or nothing as to their rank and economic status, except by inference from their range of knowledge and manner of speech.

This feature of the practice of nudity makes gymnosophy and democracy very congenial to each other. Indeed, it is hardly possible to conceive of a genuine democracy which is not also gymnosophic, while, on the other hand, dress is essential in an undemocratic society. This is a fact so obvious that it has been perceived and noted even by writers who knew nothing of gymnosophy. For example, Thomas Carlyle, who was very conventional and conservative, pointed out this fact in the following satirical language: "Lives the man that can figure a naked Duke of Windlestraw addressing a naked House of Lords? Imagination, choked as in mephitic air, recoils on itself, and will not forward with the picture. The Woolsack, the Ministerial, the Opposition Benches—*infandum! infandum!* And yet why is the thing impossible? Was not every soul, or rather every body of these Guardians of our Liberties, naked, or nearly so, last night; 'a

forked Radish with a head fantastically carved'? And might he not, did our stern fate so order it, walk out to St. Stephen's as well as into bed, in that no-fashion; and there, with other similar Radishes, hold a Bed of Justice?"[4] Thoreau said in simpler language: "It is an interesting question how far men would retain their relative rank if they were divested of their clothes. Could you, in such a case, tell surely of any company of civilised men, which belonged to the most respected class?"[5]

Dress is needed to inspire awe in serf and slave, servant and wage-earner. It is very useful in the decoration of women as a display of wealth, and in other forms of luxurious waste. Hence the universal practice of nudity cannot come until a genuine democracy is established, and great differences of wealth are abolished. The fate of democracy and gymnosophy is much the same. They must go hand in hand and aid each other, for neither can hope to be more than partially successful without the other. I do not mean to imply, however, that nudity is the only factor for democracy. Much more than the practice of nudity is necessary for a thoroughgoing democracy. In like fashion, democracy is not the sole factor for gymnosophy. I have already described many other factors, such as the hygienic

and the æsthetic factors. Furthermore, it is unfortunately true that many persons who profess to be democrats fail to see the democratic significance of gymnosophy, while some of the gymnosophists are grossly inconsistent in being shamefully undemocratic.

Gymnosophy is a decided humanitarian influence. One of its most important humanitarian aspects is in bringing the sexes together on the same plane. They can enjoy the air, sun, and water together, and to a large extent their sport, thus spending practically all of their leisure time together. Each sex can have a humanising effect upon the other, thus promoting a greater spirit of gentleness between the sexes. Furthermore, it promotes gentleness within each sex. For example, the men are not so prone to be rough with each other. The absence of clothes renders the body less protected against aggression, so that caution develops in handling the body. I have observed that gymnosophy has a humanising effect upon games. Rough games are not popular among gymnosophists, because they endanger the skin. The playing of games by the sexes together also humanises games.

The gymnosophic movement should, indeed, be entirely humanitarian. It should be divorced from economic, political, religious and social

biases, prejudices and propaganda, and should include men and women as human beings regardless of race, religion, class, caste, or sex. But it is impossible to eliminate undemocratic influences entirely at present. In spite of the disappearance of clothes, thus removing all artificial distinctions, social distinctions manifest themselves at times. One of the societies to which I belong is controlled by the "white collar" crowd, who are trying to make it socially exclusive. These gentry also have political ideas which they are trying to propagate through our organisation. Furthermore, race prejudice makes its appearance. In this society the notion is prevalent that the nordic blond type is much better adapted for gymnosophy than the Mediterranean brunette type. When the persons sharing this notion gained control, they promulgated an edict that representatives of the South European races would not be admitted to membership. It is almost superfluous to add that these race bigots are bitterly antisemitic, and would under no circumstances admit a Jew.

Race prejudice is, in fact, a serious problem for gymnosophy. It raises the question as to whether or not this form of prejudice arises out of inherent physical antipathy, which is inextirpable and is accentuated by exposure of the

whole body, or is acquired, and can, therefore, be eliminated by appropriate training and education. Certain facts lend some plausibility to the former assumption. The whites detect a peculiar odour of the negroes, and a less pronounced odour of the mongolian peoples. I presume that, in similar fashion, the negroes and mongols detect an odour of the whites. External racial traits, such as colour and shape of the features, are usually regarded as ugly and sometimes as grotesque by other races.

Gymnosophic practices may sometimes intensify race prejudice in a person who had such prejudices at the start. That is to say, such a person will be even less inclined when nude to associate with representatives of the races toward which his prejudices are directed. This is because the racial differences are more apparent. However, race prejudices are frequently based upon more or less factitious differences. I have often observed anti-semitism, even among the more liberal-minded gymnosophists. And yet ordinarily there is no striking difference between Jews and Gentiles, so that this cannot be the actual reason why these gymnosophists refuse to associate with Jews. It is due to the fact that until gymnosophy becomes more or less widespread, the mutual practice of nudity implies a

degree of trust and confidence which anti-semites do not like to extend to Jews, against whom they have preconceived and unfounded prejudices.

Racial differences will always keep the races somewhat segregated. That is to say, it is not likely that the white, negro, and mongolian races will ever become entirely assimilated to each other, at any rate, not within a very long period of time. But they already mingle together a good deal, and will do so to a greater extent in the future. There is no reason why they cannot become accustomed to seeing each other nude as well as clothed. The racial traits which may at first seem offensive and ugly will soon be ignored under gymnosophic usage. So that race prejudice should not militate against gymnosophy in particular. But such prejudices are serious obstacles in the way of democracy and humanitarianism, and in this fashion stand in the way of the coming of a gymnosophic society. Consequently, it is of great importance for gymnosophy that race prejudice disappear entirely, or be reduced to the lowest possible minimum.

A powerful factor for race prejudice and serious obstacle in the way of gymnosophy is the prevalent belief that the tropics are unfit for the white race. It is easy to understand how this fallacious notion has arisen when one observes

the manner in which the great majority of white men live in tropical countries in the Eastern Hemisphere.

Most of these countries are ruled by the whites. Consequently, it is to the interest of these alien rulers to maintain as vast a difference as possible between their manner of life and that of their native subjects. This consideration, which influences them even when they are not conscious of it, their ignorance and lack of appreciation of non-European culture, and contempt for the darker races lead them to introduce most of the features of their European manner of life, in spite of its unsuitability for tropical conditions, and to ignore the ways in which the natives have adapted themselves to the climate. Their diet usually includes much meat and other rich foods, which would render it too heavy even for a cold climate. Very often it is generously diluted with alcoholic liquors, which, be it said to their credit, are much less used in Oriental countries than in countries which boast of European culture. While the heat forces them into clothing much lighter than at home, yet it is much heavier than the open and scanty dress of the natives.

In India I was the table companion for a time of a physician who is a member of the Indian Medical Service. The amount and richness of

the food which he consumed could hardly be surpassed in London or Edinboro, and it was washed down at each repast by several drinks of the strongest distilled liquors. When I commented on the white man's diet in the tropics, he responded: "Yes, I suppose we dig our graves with our teeth; but it is a good way to die." But when I commented on the white man's costume, he was much scandalised. In horrified tones he said: "What, you would not have us wear dhoties!" [6] This is the psychology which leads these aliens from the West to think that the lowest depth of degradation to which a white man can sink is to "go native." [7]

In one important respect, however, the white man changes his manner of life considerably, and very much for the worse. In tropical countries labour is usually cheap and plentiful. The indolence encouraged by the unaccustomed heat, and the desire to maintain his prestige as a sort of superhuman or semi-divine personage, soon lead the white man to cease from practically all physical exertion, and the effect upon the white women is even worse. Combined with his immoderate eating and often drinking, this has the most dire consequences for his health. While a few may keep up for a time their sports and athletics, they succumb almost invariably to the

enervating effect of their social as well as their climatic environment.

This I found to be one of the most distressing features of my travels in tropical and Oriental countries. It was impossible to emerge from my hotel without being besieged by rickshaw coolies, cabmen, donkey drivers, chair carriers, or whatever the local conveyances happened to be. It was wholly inconceivable to these servitors that a "Sahib" would want to go a step on his own legs. The lack of exercise, combined with the heavy and unsuitable food served to Europeans in the hotels, soon had a marked effect upon my health.

If white men and women will reduce their clothing, adopt a light diet, eliminate alcoholic beverages, take plenty of exercise, and accustom themselves to the sun's rays, from which they always flee, there is no reason why they should not live and work successfully and happily in the tropics. The same applies just as much to their children who, if reared naturally, probably have as much chance for survival in tropical countries as elsewhere.

As a matter of fact, white peoples have in the past developed great civilisations under tropical conditions. European culture was evolved in part under such conditions. Furthermore, many

of the inhabitants of hot and semi-tropical countries today are closely related by blood with the white peoples of Europe and America. This is true of the peoples of northern Africa, of Arabia and Persia, and of the so-called "Aryan" peoples of India.

I have emphasised repeatedly that Occidental life has become too artificial and complicated, especially in the cities. Mankind has been cut off from nature to a large extent. Our manner of life is not only unnatural, but harmful to a very high degree, and is rapidly developing a degenerate and degraded human breed.

Whether or not the Orient appreciates nature more than the Occident, I do not know. But life on its material side has not yet become so complicated in Eastern and tropical countries as it is in the West. Thus the value of simplicity with respect to clothing, food and certain other aspects of life may be learned from the East by the West. At the same time, the East can learn valuable lessons concerning political democracy, science, labour-saving devices and sanitation from the West. By such mutual tuition the two great divisions of mankind can be brought into closer contact and harmony with each other, and thus strengthen the humanitarian spirit which is an essential feature of gymnosophy.

CHAPTER XVI

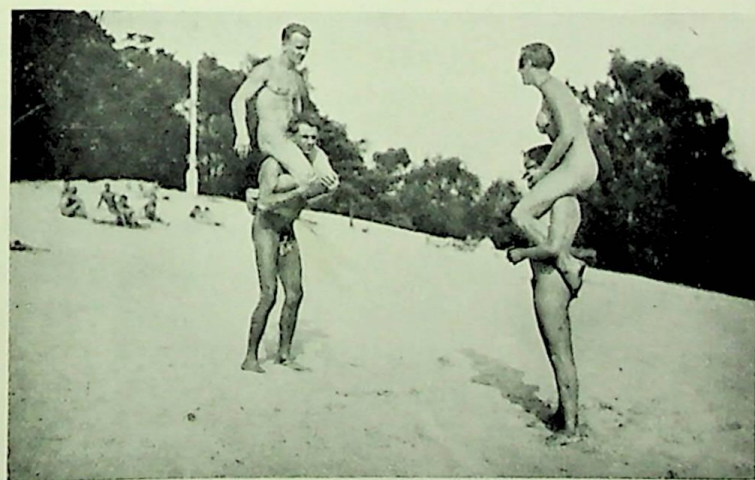
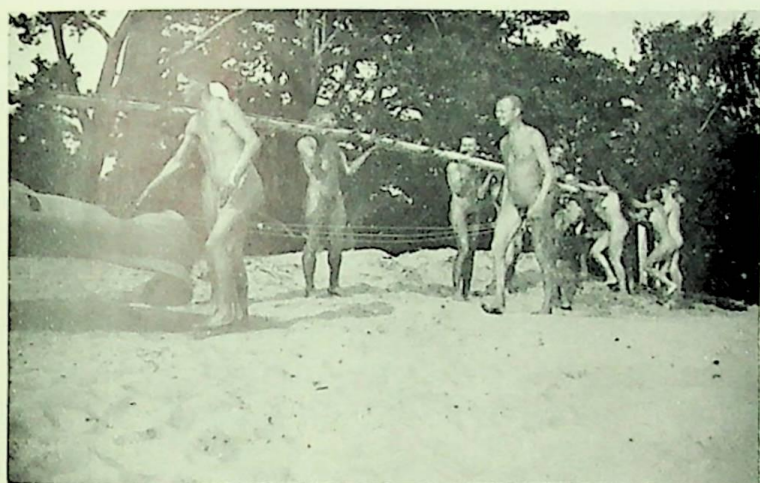
THE GYMNOSOPHIC SOCIETY

AS regards the ultimate course of social evolution, one of the most important results from the universal adoption of gymnosophy would doubtless be to encourage a tendency to move away from the cold regions into the temperate and tropical zones. This would be in strict accordance with man's biological nature, because he is an animal adapted to a warm climate. No mammal without a thick fur is well adapted to a cold climate, and man with his entirely bare skin is the least adapted of all.

Mankind can survive in cold regions only with the aid of artificial clothing. While this is a necessary and useful protection against cold, it is injurious in many ways which I have described. So that the sensible thing for man to do is to retire from the frigid zones to the warmer regions, where he can lead a more comfortable and happier existence. Here not only is nudity feasible most of the time, but it is much easier to procure the necessaries of life, so that labour is greatly

decreased. Furthermore, it is possible to live in close contact with nature practically all the time, whereas in the frigid north and south the vast majority of persons are almost entirely cut off from nature for many months of the year. It is indeed egregious folly on the part of mankind to persist in dwelling in those portions of the earth where the cold and gloomy winter destroys much of the joy of living for at least half of the year.

The human species doubtless originated in the warmer regions of the earth. The pressure of population upon the means of subsistence compelled mankind to migrate into the colder regions, where the conditions of life are much harder. The abandonment of the frigid zones and of the colder portions of the temperate zones would necessitate the restriction of population. But this has already become necessary in order to maintain the standard of living, and birth control will become more and more essential as the density of population increases.[1] The cold regions could be visited during the warm months for a change and recreation, and also to secure useful mineral, animal and plant products, but should be deserted during the dark and inhospitable winter months.

The area of permanent and continuous human

habitation would then be determined by the isothermal lines. The isotherm of 20° Centigrade (68° Fahrenheit) includes almost all of Africa and Australia, most of South America, and the southern parts of North America and of Asia.[2] This comprises more than half of the land surface of the world. But the Antarctic continent, which is entirely uninhabited, constitutes nearly one-tenth of the total land surface, and to this should be added the Arctic region and extensive sub-Arctic areas in Asia and North America which are almost uninhabited. If these regions, which can never become densely populated, are deducted from the excluded area, scarcely one-fourth of the total land surface is actually eliminated from the habitable area. Furthermore, the habitable area is very thinly populated in comparison with the densely populated regions in the excluded area. Thus the density of population in Africa is scarcely one-tenth the density in Europe, though its area is three times as great, and one-fourth the density in Asia. The density of population in South America is only seven per cent of the density in Europe, though its area is two and two-thirds as great, and seventeen per cent of the density in Asia. So that the habitable area furnishes plenty of space for the population of the excluded area.

But in creating the gymnosophic society, there is a problem of the distribution of population between city and country, as well as a problem of its density. The concentration of population in urban centres was necessary for the evolution of the higher culture, as I have pointed out in another work. "If the human race had remained scattered over the earth as sparsely, let us say, as the Australian aborigines of today, no civilisation could have developed. Civilisation first made its appearance in fertile river valleys, such as the valleys of the Euphrates and the Nile, the river valleys of China, and similar regions where nature could easily support a relatively dense population without a highly developed mechanism of production. In these places it was possible to produce enough to have the surplus wealth necessary as a material basis for civilisation, while in the agglomerations of population in the towns and cities there could arise those more complex relationships which form the social structure of civilisation." [3]

The cities have, however, become hideous monstrosities, which blight the lives and happiness of a large part of mankind. In the United States in 1920, 35.7 per cent of the population lived in towns and cities with 25,000 or more inhabitants and 25.9 per cent in cities having

100,000 or more inhabitants.[4] In 1820 less than five per cent of the population were in towns and cities of 10,000 or more inhabitants. A similar situation exists throughout the civilised world. The principal cause for the rapid increase of urban population has been the development of the factory system, which has necessitated the concentration of population in urban centres.[5] Machine and factory, namely, large scale methods of production having increased enormously the amount produced, have made possible a much larger population. Most of the fertile land in civilised countries has been settled upon and cultivated. At present the tendency of population is to flow from the country to the city. Thus are aggravated the concentration and congestion in towns and cities, which now consist mainly of unsanitary factories, crowded office buildings, and tenement and apartment houses in which humans swarm and procreate like rabbits in their hutches. Through it all roars the ear-splitting din, nerve-racking rush, and insensate turmoil of urban existence. Under such conditions mankind is cut off from the spaciousness, the tranquillity and the beauty of nature, and is deprived largely of the open air, fresh food, and sufficient physical exercise.

The simplification of life brought about by

gymnosophy will lessen the demand not only for clothes, but also for many other useless and harmful objects. It will be all the easier to discard these objects when mankind has retired from the cold regions, and is segregated in the warmer zones, where a life close to nature is easy and comfortable. This simplification will, therefore, decrease greatly the number of factories, warehouses, docks, ships, offices, shops, etc., necessary to supply human wants. The progress of science will constantly render it easier to manufacture whatever machine products are needed. Work will become mainly that of raising the food, which a genial climate will readily supply, combined with handicrafts carried on in the home, by means of which most of the simple objects required can be produced. This will restore to the hands and muscles the training and skill of which they have been deprived by the present machine age. Consequently, the cities will become much smaller and the population can spread itself over the land, in order to cultivate it and to enjoy a life in close contact with it.

This description of the future course of social evolution will doubtless seem to many readers as no better than a utopian dream. But it involves changes no greater than those which have taken place within the historic period, to say nothing of

prehistoric times. To be sure, it conflicts with many social ideals which have had a vast influence in human affairs. Hitherto it has been considered a laudable and desirable end to increase the population of the world, and to render as much as possible of the earth's surface habitable. This motive has played an important part in exploration, migration, colonisation, and the production of wealth. Too much cannot be said in praise of the bravery and fortitude of explorers, who have gratified human curiosity and have contributed to the advancement of science by exploring the frigid and icy masses of the polar regions, the sandy wastes of the arid deserts, the torrid jungles inhabited by dangerous beasts of the tropical forests, the watery expanses and the islands of the uncharted seas, the tortuous windings of unknown rivers, and the precipices and high altitudes of the mountain ranges. They and the pioneers who first settled uninhabited areas have endured untold dangers and tribulations, which render them heroes in the human epic upon this planet. Mankind can never adequately thank and recompense them for their sufferings and their valour.

But while the day of the explorer and the pioneer is not yet entirely past, the time has come for mankind to consolidate its achievements and

its resources, and to organise its life for the promotion of human happiness. And the ideal of mere magnitude in the size of population and in the extent of territory inhabited too often conflicts with the ideal of the greatest possible happiness. The ideal of magnitude has been encouraged by patriotic and nationalistic delusions, which have led chauvinists to crave numerous inhabitants and extensive territories for their countries, and by certain religious doctrines which have encouraged procreation, or, to say the least, have opposed birth control on the ground that such measures are contrary to divine purposes.

When mankind has become segregated in the regions of a genial climate, and the conditions of existence have been simplified, the normal life in accord with the natural environment and fundamental human traits will commence. Then will be much more feasible the free and spontaneous expression of human nature, limited only by the restrictions upon the individual in recognition of the rights and interests of other individuals, which are inevitable in every community.[6] Here will be ample opportunity for adventure and experimentation in ways of living as interesting and exciting as the era of exploration and pioneering. The environment is suf-

ficiently diversified, with its highlands furnishing a bracing and rarefied atmosphere, and its lowlands in close proximity to seas, lakes, and rivers, thus furnishing all kinds of topography and of flora and fauna.

In the inhabited region are mountain ranges, such as the Sierras and Andes of the Western Hemisphere, the Iberian Sierras, the Italian Apennines, the classical mountains of Greece, the Atlas and other ranges of Africa. The average altitude of the African continent is 650 metres (2100 feet), as contrasted with an average altitude of only 300 metres (1000 feet) in Europe. The average altitude of South America is 650 metres (2100 feet), only slightly less than the average altitude of 700 metres (2300 feet) in North America. The average altitude of Australasia and Oceania is 350 metres (1150 feet). The principal loss, so far as altitude is concerned, will be Asia, whose average altitude is 950 metres (3100 feet). But a large part of the Asiatic highlands could under no circumstances be thickly populated.

To many readers the changes which I have outlined will seem to constitute a regression to a more primitive state. But it will be rather a sloughing off of cultural institutions which are demonstrably injurious to mankind, and their

replacement by a culture better adapted to man's original and fundamental traits. The gymnosophic culture will not be perfect at the outset, or at any time, because perfection can never be attained in human affairs. Furthermore, the new culture can come into being only slowly, in the course of many generations, perhaps of many centuries. Most men and women are unprepared and unfitted for it, and would not like it if it were forced upon them. They have been reared under the existing culture, and have acquired the tastes and ideals which dominate it. But these tastes and ideals are artificial, and can and will be transformed when the young are reared in a more natural manner. The hope of gymnosophy, like that of every great and far-reaching reform, is in the education and training of the youth. When a generation free from artificial modesty, and fond of a life close to nature, has arisen, then will the gymnosophic society blossom forth into its fruition.

The view which I have presented is fundamentally different from the views which are usually held and stated with regard to the human habitation of the world. Numerous writers have pointed out that it has been the tendency of civilisation to move from the warm to the colder regions.[7] Thus the leadership in cultural evolution

has passed from Sumeria, Akkadia, Babylonia, and Egypt over Crete to Greece, to Rome, and so on northward to Paris, London, and Berlin. This has been interpreted to mean that the temperate zone, and especially the colder portions of this zone, are best adapted for the higher civilisation. The two principal reasons adduced are that cold is more bracing than warmth, and that the high degree of variation between the winter and summer temperatures is very stimulating both physically and mentally.

A writer on climate has expressed this view as follows: "The monotonous heat of the tropics and the continued cold of the polar zones are both depressing. Their tendency is to operate against man's highest development. The seasonal changes of the temperate zones stimulate man to activity. They develop him physically and mentally. They encourage higher civilisation." [8] An Arctic explorer has expressed it thus: "Man, as an animal, is indeed, a tropical animal. But man, as distinguished from animals, is not at his best in the tropics or very near them. His fight upward in civilisation has coincided in part at least with his march northward over the earth into a cooler, clearer, more bracing air." [9] Another climatologist has endeavoured to describe the ideal climate in the following words: "On the basis

of our factory operatives and students, the best climate would apparently be one in which the mean temperature never falls below the mental optimum of 38° [Fahrenheit], or rises above the physical optimum of 60° or possibly 65°. From this point of view the most ideal conditions would seem at first thought to be found where the temperature at all seasons averages not far from 50°, but this conclusion needs modification as will shortly appear." [10]

These and many other writers are very enthusiastic about the "northward course of empire," [11] because it signifies a greater human population, the exploitation of new natural resources, the production of more wealth, and the spread of a culture with the material and artificial features of our existing civilisation. Furthermore, some of them are much concerned to prove that civilisation can and should push farther northward. For example, an Arctic explorer has written voluminously to prove that the Arctic regions are not so cold as is usually supposed, that reindeer, ovibos (musk ox), and the like, can be raised on the grass lands, and that there is an abundance of fish in the Arctic waters, so that a large population can dwell in these regions, and that this population will be superior to the population of the warmer regions.[12]

Most of the facts adduced by these writers are true. It is undeniable that with the movement northward the human population has greatly increased. It is indisputable that the centres of what is commonly called "civilisation" have gradually moved northward during the past three or four thousand years. It is very probable that the cold climate has stimulated a good deal of exertion. This has been devoted to exploiting many natural resources, building the largest cities ever known, producing an enormous amount of material wealth, creating huge armies and navies, waging vast and most destructive wars, and also to numerous inventions of new appliances, and to the advancement of science. Furthermore, it is probable that a considerable population with the aid of warm clothes, houses and fuel, could inhabit the frigid regions and produce more or less material wealth.[13] But some of their interpretations of fact are subject to qualification.

European civilisation evolved in the Mediterranean area in a genial climate. It moved northward not solely or even mainly owing to climatic factors. The desert region stretching across northern Africa and Arabia, and connecting with other natural obstacles to the east in the form of mountain ranges, deserts, and seas, formed an effective barrier against its spread southward and

eastward. During the past five thousand years the region to the east of Palestine has been growing more arid, thus aiding in the extinction of the ancient civilisations of Mesopotamia, and strengthening the barrier towards the east.[14] The deserts of Arabia and Mesopotamia, the mountain ranges of Central and Eastern Asia Minor, the Caucasus, the Black and Caspian seas, form this barrier. Hence it was to be expected that these topographical factors would cause the cultural movement originating in the Nile valley and the eastern Mediterranean littoral to expand northward and westward.

It must also be remembered that the ancient civilisations of India and of China served to a certain extent as a cultural barrier. These civilisations originated and were located in part in warm regions. So that it is a gross error to assume that a highly developed civilisation is possible only in a cold climate.

However, the principal issue between these writers and myself is one of ideals rather than of facts. They are dominated by the ideal of Occidental civilisation, which includes a large population, much of which is crowded into monstrous cities, the production of huge quantities of material goods, the intensive exploitation of natural resources and of human labour, the extensive use

of physical force in industry and warlike activities, and the employment of science and invention mainly for these purposes. In this crudely materialistic welter the principal criterion is quantity rather than quality, while the promotion of human happiness, the development of personality, and man's intimate relation with nature are almost entirely ignored and forgotten.

In contrast to the above, I have endeavoured to present an ideal whose criterion is quality rather than quantity. According to this ideal, a happy mankind is more important than a vast population, life in a close relation to nature is preferable to huge cities, and the development of personality is more valuable than the expenditure of an enormous amount of physical force. The obstacles in its way are very great, and may prove to be insuperable. But I have nevertheless considered it worth while to state the ideal.

During the past ten thousand years has arisen our civilisation, which has become in the main urban. But man himself has changed very little during that period. The remains of the Aurignacian and the Cro-magnon men, who lived in Europe twenty-five thousand or more years ago, indicate a type substantially the same as the human type of today. So that while his environment and mode of life have changed greatly,

man's physical traits have remained essentially the same. Hence has arisen the acute maladjustment between man the air and light animal, and his civilised and urbanised existence. By giving to the human body its proper dignity, gymnosophy will aid greatly in restoring mankind to a more natural existence, and it implies and connotes many other important and beneficent changes for the individual and for society.

In imagination we can foresee the city of the future where gymnosophy prevails. It will be far more spacious than our warrens and sties in which human animals breed and huddle together like rabbits and swine. It will, therefore, be flooded with air and light. Possessing an abundance of foliage, it will combine the advantages of city and country. The rural folk also will be leading a more natural and healthy existence. While they are surrounded by nature today, they cut themselves off very largely from its beneficent influence by their clothing and manner of life. Thus will gymnosophy assist mankind not only to develop and enrich all that is of value in our existing culture, but also to recover much that we have lost through our artificial civilisation.

The foregoing surmise as to what lies ahead may seem rather visionary. And it would indeed

be foolish to attempt to prophesy with too much assurance what path will be taken by cultural evolution in the far distant future.

But it is only human to dream of a saner world in which mankind will not be largely deprived of contact with nature, and where under its beneficent influences children will grow up into healthy and happy adults; a world in which equality between the sexes will encourage harmonious relations between men and women, and where races and nations will dwell together in peace and mutual respect. No free and frank discussion as to how these ends may be attained can wholly fail to aid in promoting, in however small a measure, the health and happiness of mankind.

NOTES AND REFERENCES

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CHAPTER I

1. The term "gymnics" has been suggested for the practice of nudity. I prefer to use only the term "gymnosophy" which includes not alone nudity, but the whole scheme of ideas and manner of life implied by its practice. It is this philosophy and its application which furnish the subject matter of this book. When this philosophy prevails, such terms as "gymnosophy" will no longer be needed. Hence it is better to avoid the use of too many of these uncommon words.

2. The word "gymnosophist" was derived from the Greek words γυμνός and σοφιστής, meaning "naked philosopher." The Century Dictionary and Cyclopedia defines the word as follows: "One of a sect of ancient Hindu philosophers who lived solitarily in the woods, wore little clothing, ate no flesh, renounced all bodily pleasures, and addicted themselves to mystical contemplation; so called by Greek writers."

Senancour asserted that the Gymnosophists were celibate. (E. Pivert de Senancour, *De l'Amour*, 2nd edition, Paris, 1808, p. 67.)

According to Edward Carpenter, Hindu philosophers now practise nudity. Speaking of the four stages of Hindu probation and emancipation, namely, student, householder, yogi, and gnani, he says: "Every one who becomes a gnani must pass through the other three stages. Each stage has its appropriate costume and

rules; the yogi wears a yellow garment; the gnani is emancipated from clothing, as well as from all other troubles." (E. Carpenter, *A Visit to a Gnani.*)

While traveling in India in 1925 I saw many yogis and gnanis all of whom wore at least a loin cloth. This is due to the prohibition of nudity by British law. (See W. Crooke, *Natives of Northern India*, London, 1907, p. 250.)

CHAPTER III

1. I have observed the nationalistic, militaristic and racial misuse of gymnosophy solely in Germany, the original home of modern gymnosophy. But it must be remembered that nationalism, militarism and racial bigotry are rampant in every country, so that the gymnosophic movement faces the danger of being misused in like manner the world over. Many of the German gymnosophists are libertarian, democratic and humanitarian. But the gymnosophic movement like nearly every movement in post-War Germany has been a battlefield between the liberal and radical forces and the conservative and reactionary forces.

2. See Chapter XI. One society with numerous branches states in its constitution that members who become excessively corpulent are to be suspended. This measure is in part for æsthetic reasons, but also as a penalty for an unhygienic mode of life.

3. Several artists have stated to me as their objection to gymnosophy that they do not wish to see ugly persons. This is, I believe, a rather characteristic attitude on the part of artists, and reflects a perverted view of man and of nature.

4. A gymnosophist tells me that he belongs to a religious sect (founded, so he says, in Chicago) whose members expose their reproductive organs to the sun, because it is the ultimate source of life. This fantastic rite, therefore, has a magical symbolical but no gymnosophic significance. This man, however, is a gymnosophist not owing to his religion, but because he appreciates the hygienic value of sunlight for the whole body.

CHAPTER IV

1. The manual workers have been joining the movement in considerable numbers since about the year 1924, and the German proletarian press is beginning to defend the right to practise "Nacktkultur."

CHAPTER V

1. I have discussed all of these subjects at considerable length in my *Personality and Conduct*, New York, 1918.

2. Hitschmann, in describing Freud's theory of the "polymorphous-perverse" tendencies of children, says that "as such partial or component instincts, Freud has revealed exhibitionism, the peeping tendency, active and passive algolagnia (sadism and masochism) and others. The undisguised pleasure of the little child in the undressing of its body and in particular of its genital parts shows the exhibitionistic tendency." (E. Hitschmann, *Freud's Theory of the Neuroses*, New York, 1917, p. 54.)

3. Freud has apparently somewhat vaguely recognised this truth, or at least stated it less ambiguously, in his later work, as indicated by the following passage: "In young children one can readily observe the desire to exhibit themselves nude. If the germ of this desire does not experience the usual fate of being covered up and repressed, it develops into a mania for exhibitionism, a familiar perversion among grown-up men. In women the passive desire to exhibit is almost regularly covered by the the masked reaction of sexual modesty; despite this, however, remnants of this desire may always be seen in women's dress. I need only mention how flexible and variable convention and circumstances make that remaining portion of exhibitionism still allowed to women." (S. Freud, *Wit and Its Relation to the Unconscious*, New York, 1916, pp. 141–2, translated from the German.)

4. "An accidental exposure (of the body) produces a comical effect upon us because we compare the ease with which we attained the enjoyment of this view with the great expenditure otherwise necessary for the attainment of this object." (S. Freud, *op. cit.*, p. 359.)

5. I have discussed this subject in detail in my *Personality and Conduct*, Chapter VII, entitled "Sex Education and Training."

6. *Cf.* Paul Bousfield, *The Castration Complex in Women*, in the *Psychoanalytic Review*, April, 1924, Vol. XI, No. 2, pp. 121–143. Dr. Bousfield enumerates several trying situations which may arise. (1) A conflict between narcissism and the fear of castration. (2) A conflict between exhibitionism and castration. (3) On the one hand, exaggerated exhibitionism may

act as a compensation for castration. (4) On the other hand, there may be a tendency to suppress the idea of the phallus and its surroundings in order not to strike a blow at narcissism; in which case modesty with regard to the phallic region is developed as a defense reaction, and exaggerated exhibitionism is developed as a compensation.

7. Thus would be attained the purpose of Sir Thomas More's proposal in his *Utopia* that when a man and woman wish to marry, the woman should be exhibited nude to the man and the man to the woman, in order that no blemish shall be hidden. More's method is awkward and clumsy, and certain to cause much embarrassment, while it is very inadequate as compared with the gymnosophic method.

8. I proposed this name in my *Poverty and Social Progress*, New York, 1916, pp. 310–317, and described this function of sex at greater length in my *Personality and Conduct*, Chapter IX, entitled "The Play Function of Sex." It has since been accepted and used by several writers, such as Havelock Ellis, *Little Essays of Love and Virtue*, New York, 1922, essay entitled "The Play Function of Sex."

CHAPTER VI

1. It is very significant that the conventional sex moralists use constantly the terms clean and unclean, pure and impure with respect to sex, especially in the literature of sex education, in spite of the fact that sex is no more and no less clean and pure than anything else in the universe.

2. I have described the play function of sex in my *Personality and Conduct*, New York, 1918, Chapter IX, entitled "The Play Function of Sex."

3. Paul Gauguin, the French painter who spent several years in Tahiti and the Marquesas Islands living among the natives like one of them, was much impressed by the beauty and naturalness of nudity. He observed that its practice brought the sexes closer together and diminished the differences between them, thus corroborating my observations in gymnosophic circles. In the following passage he exaggerates somewhat the degree of sex similarity in primitive society, and paints too idyllic a picture, for even in the South Seas human nature is not perfect:

"Among peoples that go naked, as among animals, the difference between the sexes is less accentuated than in our climates. Thanks to our cinctures and corsets we have succeeded in making an artificial being out of woman. She is an anomaly, and Nature herself, obedient to the laws of heredity, aids us in complicating and enervating her. We carefully keep her in a state of nervous weakness and muscular inferiority, and in guarding her from fatigue, we take away from her possibilities of development. Thus modeled on a bizarre ideal of slenderness to which, strangely enough, we continue to adhere, our women have nothing in common with us, and this, perhaps, may not be without grave moral and social disadvantages.

"On Tahiti the breezes from forest and sea strengthen the lungs, they broaden the shoulders and hips. Neither men nor women are sheltered from the rays of the sun nor the pebbles of the sea-shore. Together they engage in the same tasks with the same activity or the same

indolence. There is something virile in the women and something feminine in the men.

"This similarity of the sexes make their relations the easier. Their continual state of nakedness has kept their minds free from the dangerous pre-occupation with the 'mystery' and from the excessive stress which among civilized people is laid upon the 'happy accident' and the clandestine and sadistic colours of love. It has given their manners a natural innocence, a perfect purity. Man and woman are comrades, friends rather than lovers, dwelling together almost without cease, in pain as in pleasure, and even the very idea of vice is unknown to them." (P. Gauguin, *Noa Noa,* translated from the French, New York, 1920, pp. 46–7.)

4. Commenting upon this period in ancient Rome, Westermarck and Ellis point out that Christianity was largely to blame for the renewed subjection of woman which followed.

"This remarkable liberty granted to married women, however, was only a passing incident in the history of the family in Europe. From the very first Christianity tended to narrow it. . . And this tendency was in a formidable degree supported by Teutonic custom and law." (E. A. Westermarck, *The Origin and Development of the Moral Ideas*, London, 1906, Vol. I, pp. 652–4.)

"Nothing is more certain than that the status of women in Rome rose with the rise of civilisation exactly in the same way as in Babylon and in Egypt. . . . The patriarchal subordination of women fell into complete discredit, and this continued until, in the days of Justinian, under the influence of Christianity the position of women began to suffer." (Havelock Ellis, *Studies*

in the Psychology of Sex, Vol. VI, *Sex in Relation to Society*, Philadelphia, 1911, p. 395.)

5. Mathilde and Mathias Vaerting, *The Dominant Sex, A study in the sociology of sex differentiation*, translated from the German, London, 1923.

The Vaertings allege that female dominance existed in ancient Egypt and Sparta, among the Kamchadales, Chamorros, Iroquois, Basque-Iberian stocks, Garos, Dyaks, Balonda, etc. In their eagerness to prove that there has been much female dominance, they often use historical and anthropological sources uncritically and misinterpret many facts, as, for example, with respect to the influence of female rulers. Thus they imply that the greatness of England during the Elizabethan and Victorian ages was due to the female monarchs who then reigned. In trying to rectify common errors with regard to mental and social sex differences, they do not give sufficient weight to the biological differences, especially with respect to childbearing. The alternation between the monosexual dominances has not been so frequent or so precise as they allege. But they criticise the theory of male dominance effectively, and are in favor of equal rights between the sexes. It is unfortunate that their book contains so much that is pseudoscientific.

6. See Chapter XI.

7. This hypocritical feature of dress must be peculiarly offensive to those who are not under the sway of the prudish taboo. In Japan, where artificial modesty is not so strong as in the Occident and there is little distinction between masculine and feminine attire, Occidental feminine dress is considered shocking. "In Japan both sexes bathe in public in natural hot pools, and

that without diffidence. The Japanese, though a people of many clothes, regard nudity with indifference, but use garments to conceal the contour of the human form, while we are horrified by nakedness and yet use dress to enhance the form, especially to emphasise the difference between sexes. Our women's accentuated hips and waistlines shock the Japanese, whose loose clothing is the same for men and women, the broader belt and double fold upon the small of the back, the obi, being the only differentiation." (F. O'Brien, *White Shadows in the South Seas*, New York, 1920, p. 67.)

The Japanese and the Western attitudes are equally inconsistent and illogical, but the latter is rapidly prevailing. European dress is being adopted more and more, especially by the men, and the Occidental convention with respect to bathing. While traveling there in 1925, I found that mixed bathing has largely disappeared in the big cities. But in smaller places and at hot springs, I bathed several times with natives of both sexes.

8. In his entertaining novel, "L'île des pingouins," Anatole France attributes the origin of clothing solely to woman's desire to decorate her body. While this is excellent satire on female vanity, it is gross exaggeration from a scientific point of view.

9. See my article entitled "The Economic Basis of Feminism" in the *Annals of the American Academy of Political and Social Science*, November, 1914, pp. 18–26.

10. I have discussed marriage by purchase, and described free contractual marriage at length, in my *Personality and Conduct*, New York, 1918, Chapter XVIII, entitled "The Organisation of Sex Relations."

CHAPTER VII

1. With the aid of a tape measure I have roughly calculated that the surface of my body (exclusive of head, neck and hands) is 17½ times as great as the combined surface of my face and hands. People often say that they are having a "sun bath" when they are fully clothed in the sunlight. This is as if they were to say that they are having a water bath when washing only the face and hands.

2. "In the first place, it (the skin) regulates the loss of heat by its vaso-motor mechanism; the more blood passing through the skin, the greater will be the loss of heat by conduction, radiation, and evaporation. Conversely, the loss of heat is diminished by anything that lessens the amount of blood in the skin, such as constriction of the cutaneous vessels, or dilatation of the splanchnic vascular area. In the second place, the special nerves of the sweat-glands are called into action." (W. D. Halliburton, *Handbook of Physiology*, London, 1923, 16th edition, p. 674.)

3. Dearborn has described in detail the discomfort caused by clothes. (G. V. N. Dearborn, *The Psychology of Clothing*, in the *Psychological Monographs*, Vol. XXVI, No. 1, 1918–19.)

4. "The color of the skin is due to fine pigment granules in and between the lowest layers of epidermal cells; a few smaller granules occur in the corium. . . . It is probable that the epidermal pigment arises in the cells in which it occurs." (F. T. Lewis, *Stohr's Histology*, Philadelphia, 1906, pp. 315–16.)

5. There is reason to believe that pigmentation is

controlled by the cortex or outer portion of the adrenal glands.

"Pigmentation is one of the characteristic results of suprarenal deficiency in man, and Keith is inclined to ascribe to such deficiency a significant rôle in the production of skin colouration in the darker races." (R. G. Hoskins, in *Endocrinology and Metabolism*, edited by L. F. Barker, New York, 1922, Vol. I, p. 26.)

"Light, heat and humidity stand in some special relation to the adrenals. Pigment deposit in the skin as protection against light is controlled by the adrenal cortex. The reaction of the skin blood vessels to heat and humidity is regulated by the adrenal medulla (the inner portion of the gland). . . . In the section on the pineal gland there was mentioned the relation between light and the pineal gland in growing animals, and how it serves to keep in check the sex-stimulating action of light." (Louis Berman, *The Glands Regulating Personality*, New York, 1922, p. 286.)

6. For example, Dr. Cauzin asserts that vaso-dilatation, that is to say, widening of the calibre of the blood vessels, caused by sunlight, results in pigmentation. He cites Finsen to the effect that vaso-dilatation is stimulated more by cold than by heat, which implies that the chemical rather than the heat rays cause pigmentation. (Maurice Cauzin, *La cure solaire des blessures de guerre "Methode Rollier,"* Paris, 1917.)

On the other hand, Professor A. Bier of the University of Berlin asserts that "according to the experiments which we have made in the sun cure sanitarium in Hohenlychen belonging to my clinic, the tanning of the skin is caused to a small extent by the ultra-violet (chemical) rays, but to the greatest extent by the red

and infra-red (heat) rays." (*Nacktsport*, Berlin, Vol. II, No. 2, 1921, p. 20.)

7. A. Rollier, *Heliotherapy*, pp. 9–10.

8. Dr. C. W. Saleeby discusses this subject in his *Sunlight and Health*, New York, 1924.

9. A. Rollier, with the collaboration of A. Rosselot, H. J. Schmid, E. Amstad, *Heliotherapy*, London, 1923, translated from the French. Dr. Rollier has a sanitarium at Leysin, Switzerland, where he has for many years successfully treated tuberculosis and various other diseases with Alpine sunlight.

Arnold Rikli, *Médicine naturelle et bains de soleil*, 1905. Rikli was one of the pioneers in using heliotherapeutic methods more than fifty years ago. Another pioneer was Finsen who made many experiments in the latter part of the nineteenth century. Niels R. Finsen, *Phototherapy*, London, 1901, translated from the German. There are many recent works of which the following are samples: A. Aimes, *La pratique de l'heliotherapie*, Paris, 1915; P. Carton, *La cure de soleil et d'exercices chez les enfants*, Paris, 1917.

10. Maurice Cauzin, *La cure solaire des blessures de guerre "Methode Rollier,"* Paris, 1917. Dr. Cauzin discusses the so-called "hyperhemic" action of sunlight.

11. Dr. A. Rosselet in Rollier's *Heliotherapy*, p. 214.

12. There is an extensive literature on actinotherapy of which the following are recent samples: T. H. Plank, *A Treatise on Actinic-ray Therapy*, Chicago, 1921, 2nd edition; Hugo Bach, *Anleitung und Indikationen für Bestrahlungen mit der Quarzlampe "Kunsthöhensonne,"* unter Mitarbeit von Ferdinand Rohr, Johannes Kreutel, Hans Waubke, Leipzig, 1922, 11th edition.

13. The art of making fused quartz dates back to 1839 when Gaudin in France discovered its thermal properties. Heretofore most of it has been opaque, and has usually been made from sand at small cost. Clear fused quartz is made from rock crystals, and is the most transparent solid known, the best insulator, and the substance with the smallest known coefficient of expansion. Up to recently only small pieces could be made at very great expense. A method has been invented for making large pieces in electrical furnaces much more cheaply. (E. R. Berry, *Clear Fused Quartz, in Chemical and Metallurgical Engineering*, New York, May 5, 1924, Vol. XXX, No. 18, pp. 715–17.)

Since writing the above a comparatively cheap substitute for or form of quartz glass has been invented in England by F. E. Lamplough, formerly Fellow of Trinity College, Cambridge. It has been named "vitaglass" (glass of life), and is transparent to ultra-violet light. It has been used with beneficial results in the London Zoological Garden, and in a school at Smethwick, near Birmingham. (See article by "Lens" in *The New Statesman*, London, November 13, 1926; and Chapter V of a book by the Health Officer of Smethwick, Dr. J. Bell Ferguson, *The Quartz Mercury Vapour Lamp*, London, 1926.)

CHAPTER VIII

1. The evolution of feminine clothing is discussed by C. H. Stratz, *Die Frauenkleidung*, Stuttgart, 1900; and F. von Reitzenstein, *Das Weib bei den Naturvölkern*, Berlin, 1923.

2. "The tightening of the waist does not merely emphasise the pelvic sexual characters; it also emphasises the not less important thoracic sexual characters." (Havelock Ellis, *Man and Woman*, London, 1914, 5th edition, p. 285.)

3. "The corset is, in economic theory, substantially a mutilation, undergone for the purpose of lowering the subject's vitality and rendering her permanently and obviously unfit for work." (Thorstein Veblen, *The Theory of the Leisure Class*, New York, 1899, p. 172.)

4. The following book describes the evils of the corset and also of feminine footwear: P. Schultze-Naumburg, *Die Kultur des weiblichen Körpers als Grundlage der Frauenkleidung*, Jena, 1922, first published in 1901.

5. "Like Waterton I have found that the feet take very kindly to the earth, however hot or cold or rough it may be, and that shoes, after being left off for a time, seem as uncomfortable as a mask." (W. H. Hudson, *Idle Days in Patagonia*, New York, 1917, p. 218.)

CHAPTER IX

1. The toes of the Marquesas Islanders, who climb cocoanut and bread-fruit trees a great deal, have been described as follows: "Each brown toe clasped the boughs like a finger, nimble and independent of its fellows through long use in grasping limbs and rocks. This is remarkable of the Marquesans; each toe in the old and industrious is often separated a half inch from the others, and I have seen the big toe opposed from

the other four like a thumb. My neighbours picked up small things easily with their toes, and bent them back out of sight, like a fist, when squatting." (F. O'Brien, *White Shadows in the South Seas*, New York, 1920, p. 115.)

2. The following citation indicates why there is copious perspiration of the feet, under the armpits and in the vicinity of the crotch: "Sweat glands are distributed over the entire skin except that of the glans and the inner layer of the praeputium penis. They are most numerous in the palms and soles. In the axilla there are large forms with 30 mm. of coiled tube. They acquire their large size at puberty and have been considered as sexual 'odoriferous' glands. In the vicinity of the anus there are branched sweat glands, and the large unbranched 'circumanal glands' together with other modified forms." (F. T. Lewis, *Stohr's Histology*, Philadelphia, 1906, p. 326.)

3. "Leigh Hunt wrote an amusing paper on the pleasures of going to bed, when the legs, long separated by unnatural clothing, delightedly rub against and renew their acquaintance with one another. Everyone knows the feeling." (W. H. Hudson, *Idle Days in Patagonia*, New York, 1917, p. 219.)

4. Until about the close of the Middle Ages night clothing was unknown in Europe, and many peoples in Asia and elsewhere still do not use it.

5. The J. P. Muller system furnishes excellent exercises for rubbing the body.

6. Most of the widely advertised systems of exercises are largely ineffective and wholly ridiculous, because performed while the body is partly or fully clothed.

The Mensendieck and the Muller systems are the only ones, of those with which I am acquainted, which require nudity, especially the Mensendieck system.

CHAPTER X

1. See, for example, D. R. Hay, *The Natural Principles of Beauty as Developed in the Human Figure*, Edinburgh and London, 1852. This author attempts to demonstrate the absolute beauty of the human figure, attributing it to God.

2. Since writing the above paragraphs, I have read Santayana's discussion of beauty, in which he says that beauty "is value positive, intrinsic, and objectified" or "pleasure regarded as the quality of a thing." (George Santayana, *The Sense of Beauty*, New York, 1896, p. 49.)

3. In another work I have described organic symmetry as follows: "Symmetry is an almost universal phenomenon in the organic world. Three main types of symmetry may be distinguished,—linear, bilateral, and radial symmetry. In linear symmetry parts are repeated in consecutive order, as, for example, in the case of the rings of a worm or snake or of the vertebrae in a vertebrate. In bilateral symmetry a part is repeated once in a corresponding position, as in the case of the arms and the legs of a vertebrate. In radial symmetry parts are repeated, branching out from a central point, as in the tentacles of a starfish or the petals of a flower." (Maurice Parmelee, *The Science of Human Behaviour*, New York, 1913, p. 47.)

4. It is hardly necessary to state that no organic form is absolutely symmetrical, and in some individuals the asymmetry is sufficiently great as to be noticeable.

"This inequality can generally be recognised in the skull of the living man by the prominent part of the back of the head. The whole skull, however, is marked by asymmetry; indeed, it is quite generally found in the face, and to such an extent that a human face with the two halves perfectly equal would seem to us unnatural." (Hermann Klaatsch, *The Evolution and Progress of Mankind*, London, 1923, p. 141, translated from the German.)

"The two sides of the head are symmetrical structurally. This is theoretically true of the details as well as the larger forms; but in actual character there are many deviations from the regular." (J. H. Vanderpoel, *The Human Figure*, Chicago, 1922, pp. 54–7.)

5. Woman's tendency to put on fat is closely related to her reproductive functions. "She accumulates in her system incompletely oxidised material ready for impregnation or lactation, and when not otherwise utilised or integrated it forms adipose tissue. This tendency, while it is chiefly responsible for the charm and softness of the smoothly rounded feminine form, results in women possessing a larger amount than men of comparatively non-vital tissue, and makes them appear larger than they really are." (Havelock Ellis, *Man and Woman*, London, 1914, 5th edition, p. 49.)

6. "Das Lebensalter hat wenig mit der Schönheit der Brust zu tun. . . . Bei richtiger Pflege und als Vorbedingung elastischer Haut können auch Geburten

und Wochenbetten spurlos an der weiblichen Brust vorübergehen." (C. H. Stratz, *Die Schönheit des weiblichen Körpers, Stuttgart,* 1920, 28th edition, p. 243.) Freely translated: "The age of the woman has little to do with the beauty of the breast. With proper care and an elastic skin to start with, pregnancy and delivery can take place without leaving any trace upon the female breast."

7. "Die schönste Form der Brüste ist zweifellos die vollkommen gleichmässig gerundete, die ebenmässig in den Körper verläuft, ohne unter oder gar über oder zwischen ihnen eine Falte aufkommen zu lassen." (Paul Schultze-Naumburg, *Die Kultur des weiblichen Körpers als Grundlage der Frauenkleidung,* Jena, 1922, first published in 1901, p. 4.) Freely translated: "The most beautifully formed breasts are fully and symmetrically rounded and shade evenly into the body without a crease under, above or between them."

The following classification of the development and types of the female breast is given by von Reitzenstein: (1) puerile, (2) button, (3) budding, (4) mature, (5) cup shaped, (6) semi-spherical, (7) conical, (8) lemon or udder shaped, (9) pendulous, (10) withered. (F. von Reitzenstein, *Das Weib bei den Naturvölkern,* Berlin, 1923.)

8. The length of the trunk is approximately the same in man and woman, the difference in height being due mainly to the longer lower extremities in man.

The following tables indicate the comparative proportions of the sexes, based upon the measurement of a considerable number of individuals:

COMPARATIVE MEASUREMENTS OF THE SEXES

	Male	*Female*
	Centimetres	
Height	165.5	158
Width of shoulders....	47	37
" " waist	25	23
" " hips	32.5	34

(From F. Merkel, *Handbuch der topographischen Anatomie*, Vieweg, 1896, Vol. II, pp. 182 and 256.)

Relative Proportions of the Sexes in Head-Lengths (Skull-Lengths).

	Male	*Female*
	Head-Lengths	
Height	8	7½
Width between shoulders.....	2	1¾
" " hips	1½	1¾
" " nipples	1	variable

(From George McClellan, *Anatomy in Its Relation to Art*, Philadelphia, 1900.)

9. In 1925 I saw many young women with bound feet in China. But the custom is rapidly dying out, especially since the establishment of the Republic in 1911–12, owing to prohibitory legislation and an increasingly enlightened public opinion.

10. "Speaking generally, it may be said that relatively to the total height, in women the head is longer than in men, the neck shorter, the trunk longer, and the legs and arms shorter." (Havelock Ellis, *op. cit.*, pp. 49–50.)

CHAPTER XI

1. "Unschon sind weiber, deren Erscheinung männliche Zuge trägt, deshalb, weil darin eine Verneinung des weiblichen Wesens liegt." (F. von Reitzenstein, *Das Weib bei den Naturvölkern*, Berlin, 1923.) Freely translated: "Women whose appearance displays male traits are not beautiful, because these traits deny their female character."

This writer points out that among some primitive peoples mannish women are favoured, because they are more useful for hard physical labour. In these cases an economic consideration may influence the æsthetic judgment.

2. After a judicial examination of the question, Ellis arrives at the conclusion that the male sex is the more beautiful from a purely æsthetic standpoint: "It is mainly because the unæsthetic character of a woman's sexual region is almost imperceptible in any ordinary and normal position of the nude body that the feminine form is a more æsthetically beautiful object of contemplation than the masculine. Apart from this character we are probably bound, from a strictly æsthetic point of view, to regard the male form as more æsthetically beautiful. The female form, moreover, usually overpasses very swiftly the period of the climax of its beauty, often only retaining it during a few weeks." (Havelock Ellis, *Studies in the Psychology of Sex*, Vol. IV, *Sexual Selection in Man*, Philadelphia, 1905, p. 162.)

Schopenhauer asserted very emphatically that the female sex is not beautiful, but he was doubtless in-

fluenced by misogynist prejudices: "It is only the man whose intellect is clouded by his sexual impulses that could give the name of the fair sex to that undersized, narrow-shouldered, broad-hipped, and short-legged race; for the whole beauty of the sex is bound up with this impulse. Instead of calling them beautiful, there would be more warrant for describing women as the unæsthetic sex. Neither for music, nor for poetry, nor for fine art, have they really and truly any sense or susceptibility; it is a mere mockery if they make a pretence of it in order to assist their endeavour to please." (Arthur Schopenhauer, *Essay on Women*.)

Another misogynist, who was a disciple of Schopenhauer, Otto Weininger, in his *Sex and Character* stigmatised woman still more emphatically as ugly. "A nude woman may be beautiful in details, but the general effect is not beautiful. . . . But even in the details of her body a woman is not wholly beautiful."

3. An American woman who had travelled and lived in Japan has described in detail the differences between the Japanese and our ideals of female beauty. She states that the Japanese æsthetic standard requires that the face be long and narrow, the eyes long and narrow and slanting upwards at the outer corners, the hair black and perfectly straight, the nose with a low bridge, no colour in the face but full and red lips, the neck long and slender, the waist long but not especially small, and the hips narrow. (Alice Mabel Bacon, *Japanese Girls and Women*, Boston, 1891, pp. 58–60.) It is interesting to note that this ideal conforms in the main to the Japanese racial traits and makes a vivid contrast with the blond, red-cheeked, full-bosomed, broad-hipped

and buxom North European type, which appears coarse and unlovely to the Japanese eye.

Stratz has described at length racial, especially the Japanese, ideals of beauty. (C. H. Stratz, *Die Rassenschönheit des Weibes*, Stuttgart, 1903, 3rd edition; *Die Körperformen in Kunst und Leben der Japaner*, Stuttgart, 1902.)

Ellis well characterises racial ideals of beauty: "To the average man of every race the woman who most completely embodies the type of his race is usually the most beautiful, and even mutilations and deformations often have their origin, as Humboldt long since pointed out, in the effort to accentuate the racial type." (Havelock Ellis, *Sexual Selection in Man*, p. 175.)

4. In a current fashion review I find the following rather incoherent statement which probably exaggerates this purpose: "Fashion has taken upon itself the rôle of philanthropist, beauty specialist—call it what you will. Styles are designed not nearly so much for the enhancement of beauty and certainly far less for the merely mundane purpose of clothing, as for the exalted mission of concealing defects.

5. Unfortunately, there are no adequate experimental and laboratory data on the sex stimuli received through the different senses, and the relations between them. Among the books which discuss these problems are the following: Albert Moll, *Untersuchungen über die Libido Sexualis*, Berlin, 1897–8; Havelock Ellis, *Studies in the Psychology of Sex*, Philadelphia, Vol. III, *Analysis of the Sexual Impulse*, 1903, Vol. IV, *Sexual Selection in Man*, 1905; J. S. Van Teslaar, *Sex and the Senses*, Boston, 1922.

CHAPTER XII

1. See Chapter XIII.
2. See Chapter VI.
3. See Chapter VII.
4. The Russian ballet includes more folk dances and pantomimes than the Italian, but is essentially a typical product of the gaudy and glittering Romanoff court.
5. "Mislike me not for my complexion, the shadowed livery of the burnished sun." (*Merchant of Venice*, Act II, Scene I, 2.)

CHAPTER XIII

1. I have put together the following citations because of their gymnosophic significance: "If women are to have the same duties as men, they must have the same nurture and education. The education which was assigned to the men was music and gymnastic. Then women must be taught music and gymnastic and also the art of war, which they must practise like the men. . . . Several of our proposals, if they are carried out, being unusual, may appear ridiculous. . . . The most ridiculous of all will be the sight of women naked in the palaestra, exercising with the men, especially when they are no longer young; they certainly will not be a vision of beauty, any more than the enthusiastic old men who in spite of wrinkles and ugliness continue to frequent the gymnasia. . . . According to present notions the proposal would be thought ridiculous. But then, we must not fear the jests of the wits which will be directed against this sort of innovation; how they

will talk of women's attainments both in music and gymnastic, and above all about their wearing armour and riding upon horseback. . . . Then let the wives of our guardians strip, for their virtue will be their robe, and let them share in the toils of war and the defence of their country; only in the distribution of labours the lighter are to be assigned to the women, who are the weaker natures, but in other respects their duties are to be the same. And as for the man who laughs at naked women exercising their bodies from the best of motives, in his laughter he is plucking a fruit of unripe wisdom, and he himself is ignorant of what he is laughing at, or what he is about;—for that is, and ever will be, the best of sayings, *That the useful is the noble and the hurtful is the base.*" (Plato, *The Republic*, Book V, translated by B. Jowett.)

2. "In choosing their wives they use a method that would appear to us very absurd and ridiculous, but it is constantly observed among them, and is accounted perfectly consistent with wisdom. Before marriage some grave matron presents the bride naked, whether she is a virgin or a widow, to the bridegroom; and after that some grave man presents the bridegroom naked to the bride. We indeed both laughed at this, and condemned it as very indecent. But they, on the other hand, wondered at the folly of the men of all other nations, who, if they are but to buy a horse of a small value, are so cautious that they will see every part of him." (Thomas More, *Utopia.*)

3. Jonathan Swift, *Gulliver's Travels*, 1727, "A Voyage to the Country of the Houyhnhnms," Chapter III.

4. "There is something great in the moment when a man first strips himself of adventitious wrappages; and sees indeed that he is naked, and, as Swift has it, 'a forked straddling animal with bandy legs.'" (Thomas Carlyle, *Sartor Resartus*, Boston, 1835, Book I, Chapter VIII.)

5. Étienne Pivert de Senancour (1770–1846), *De l'amour selon les lois primordiales et selon les convenances des sociétés modernes*, Paris, 1911. (First published in 1806.) He discusses nudity in a short but suggestive chapter entitled "De la nudité."

6. Walt Whitman, *Specimen Days in America*, revised edition, London, 1887, pp. 161–2.

7. Havelock Ellis, *Sex in Relation to Society*, (*Studies in the Psychology of Sex*, Volume VI), Philadelphia, 1910, Chapter III entitled "Sexual Education and Nakedness."

8. Hudson's very unsatisfactory Utopian romance "A Crystal Age" contains no suggestion of gymnosophy.

In his "Idle Days in Patagonia" he discourses in a pleasing vein of nudity: "The face is pleasantly warm when the too delicate body shivers with cold under its covering; and pleasantly cool when the sun shines hot on us. When the wind strikes us on a hot day, or during violent exercise, the sensation to the face is extremely agreeable, but far from agreable to the body where the covering does not allow the moisture to evaporate rapidly. The umbrella has not entered the soul—not yet; but it is miserable to get wet in the rain, yet pleasant to feel the rain on the face. 'I am all face,' the naked American savage said, to explain why he felt

no discomfort from the bleak wind which made his civilised fellow-traveler shiver in his furs. Again, what a relief, what a pleasure, to throw off the clothes when occasion permits. . . . If it were convenient, and custom not so tyrannical, many of us would be glad to follow Benjamin Franklin's example, and rise not to dress, but to settle comfortably down to our morning's work, with nothing on. When, for the first time, in some region where nothing but a fig-leaf has 'entered the soul,' we see men and women going about naked and unashamed, we experience a slight shock; but it has more pleasure than pain in it, although we are reluctant to admit the pleasure, probably because we mistake the nature of the feeling. If, after seeing them for a few days in their native simplicity, our new friends appear before us clothed, we are shocked again, and this time disagreeably so; it is like seeing those who were free and joyous yesterday now appear with fettered feet and sullen downcast faces." (W. H. Hudson, *Idle Days in Patagonia*, New York, 1917, pp. 218–19.)

9. Henry D. Thoreau, *Walden*, Boston, 1854.

10. William Blake, the painter, and his wife are reputed to have practised nudity in their home life, but apparently for religious and mystical rather than gymnosophic reasons.

11. S. Freud, *Die Traumdeutung*, Leipzig und Wien, 1919, 5th edition, pp. 167–71. The latest English edition is *The Interpretation of Dreams*, London, 1913, 3rd edition, pp. 204–209. O. Rank, *Psychoanalytische Beiträge zur Mythenforschung*, Leipzig und Wien, 1919, Section X, *Die Nacktheit in Sage und Dichtung*, pp. 177–266.

12. C. H. Stratz, *Die Schönheit des weiblichen Körpers*, Stuttgart, 1898, 28th edition, 1920; *Die Frauenkleidung*, Stuttgart, 1900; *Die Rassenschönheit des Weibes*, Stuttgart, 1901, 4th edition, 1903; *Die Körperformen in Kunst und Leben der Japaner*, Stuttgart, 1902. R. W. Shufeldt, *Studies of the Human Form*, Philadelphia, 1908.

13. Sherwood Anderson often introduces the theme of nudity, usually as a symbol of sincerity, and sometimes of a new start in life. In his story entitled "Out of Nowhere into Nothing" in a volume entitled "The Triumph of the Egg" occurs the following passage: "Rosalind began to run. She had thrown off the town and her father and mother as a runner might throw off a heavy and unnecessary garment. She wished also to throw off the garments that stood between her body and nudity. She wanted to be naked, new born." In his novel "Many Marriages," the hero spends many hours nude in front of an image of the Madonna while striving to decide whether or not to tell his wife that he loves another woman, and he is nude when he informs his wife and daughter that he is leaving them. A psychiatrist, Dr. Joseph Collins, who makes rather frequent but not always successful skirmishes into the field of literature, in an article on insane characters in fiction, characterises the hero of "Many Marriages" as insane, probably in part on account of his practice of nudity, which would seem abnormal and pathological to the conventional minds of most psychiatrists. Even if the mystical traits in this hero justify Collins in this contention, this does not affect Anderson's symbolism.

CHAPTER XIV

1. I attended a midnight mass in New York in which all of these ceremonial elements were exemplified. The year before I attended the great prayer on Friday in Aghia Sofia in Constantinople, where most of these elements were present, though the Mohammedan ritual is simpler than the Christian.

2. While a teacher in various universities, I felt the pressure, placed upon members of the academic profession by the potentates of the university hierarchy to don these garments which are utterly incongruous with the spirit and character of their profession, which they call learned. In this connection the following quotation is of interest: "It is significant, not only as an evidence of their close affiliation with the priestly craft, but also as indicating that their activity to a great extent falls under that category of conspicuous leisure known as manners and breeding, that the learned class in all primitive communities are great sticklers for form, precedent, gradations of rank, ritual, ceremonial vestments, and learned paraphernalia generally." (T. Veblen, *The Theory of the Leisure Class*, New York, 1899, p. 367.)

CHAPTER XV

1. I know of an attempt by an Englishman a few years ago to establish a gymnosophic colony in Brazil which failed, partly on account of the mosquitoes and similar noxious insects.

2. F. O'Brien reports the attempt of an American,

Ernest Darling, the "nature man," to found a naturist colony two miles from and 1500 feet above Papeete, the capital of Tahiti in the Society Islands. This attempt failed, partly because Darling was a fanatic in certain regards, but possibly also owing to opposition on the part of the French authorities. (*Mystic Isles of the South Seas*, New York, 1921, p. 260.)

3. "We remarked that while we plunged into the sea bare, Tahitians never went completely nude, and they were more modest in hiding their nakedness than any white people we had ever met." (F. O'Brien, *op. cit.*, p. 412.) It is possible that the Tahitians had already been corrupted by the whites. O'Brien is speaking of himself and the late English poet, Rupert Brooke, who visited the South Pacific in 1913 and 1914, and was very fond of swimming. If the European War had not caused Brooke's untimely death, he might have become a gymnosophist, for there is something akin to the spirit of gymnosophy in his poetry.

4. T. Carlyle, *Sartor Resartus*, Boston, 1835, Book I, Chapter IX.

5. Henry D. Thoreau, *Walden*, Boston, 1854, p. 26.

6. The dhoty is the Hindu garment for the lower part of the body. It is a long cotton cloth wrapped around the waist, which covers the limbs partially and loosely.

7. Even though he is an Englishman, the novelist E. M. Forster has in his recent novel, "A Passage to India," succeeded fairly well in portraying the attitude of the British in India towards their native subjects.

A beautiful young Englishwoman, whose husband is stationed in a remote district, said to me that if a

native horseman passed her without dismounting, she would like to have him whipped.

CHAPTER XVI

1. I have discussed the subject of population at length in my *Poverty and Social Progress*, New York, 1916, especially in Chapters XII and XIII, entitled "The Growth of Population and the Increase of Wealth" and "Population and Poverty." Here will be found ample evidence of the necessity for controlling the increase of population.

2. The average annual temperature of Mediterranean Europe is 15°–19° Centigrade (59°–66° Fahrenheit).

3. *Poverty and Social Progress*, p. 168.

4. *Abstract of the 1920 Census of the United States.*

5. See my *Poverty and Social Progress*, pp. 164–7.

6. I have defined the normal life in my *Poverty and Social Progress*, New York, 1916; the spontaneous expression of human nature in my *Personality and Conduct*, New York, 1918; and have described the degree of social control of the individual which will always be necessary in my *Criminology*, New York, 1918.

7. See, for example, Benjamin Kidd, *The Control of the Tropics*, New York, 1898; Robert De Courcy Ward, *Climate considered especially in Relation to Man*, New York, 1908; Ellsworth Huntington, *Civilization and Climate*, New Haven, 1915; S. C. GilFillan, *The Coldward Course of Progress*, in the *Political*

Science Quarterly, Vol. XXXV, No. 3, September, 1920, pp. 393–410; Vilhjalmur Stefansson, *The Northward Course of Empire*, New York, 1922.

8. R. D. Ward, *op. cit.*, p. 273.

9. V. Stefansson, *op. cit.*, p. 1.

10. E. Huntington, *op. cit.*, p. 129.

11. The "southward march of empire" is narrowly limited by the scarcity of land in the southern hemisphere.

12. V. Stefansson, *The Friendly Arctic*, New York, 1921; *The Northward Course of Empire*, New York, 1922. "So long as we have competitive civilisation and so long as public opinion continues to allow the energetic and the powerful to take whatever they wish from the lethargic and the weak, so long will the North continue to dominate the South as it is doing today, for it produces the one crop that matters—men of unsleeping energy and restless ambition." (P. 84.)

13. Stefansson himself admits that the North will not become densely populated, at least in the near future: "We look upon the immediate development of the North as consisting mainly in great stock ranches where a few people will be all that are needed to look after thousands of animals and tens or hundreds of square miles of grazing land." (*The Northward Course of Empire*, p. 227.)

In a review of Stefansson's book, Huntington comments upon this point as follows: "In Stefansson's northland the population, except in the mining centres, must apparently always be sparse. How sparse, even the author of 'The Northward Course of Empire' does not seem fully to realise. According to his own state-

 U

ment thirty reindeer or an equivalent number of ovibos can be supported on an average square mile of the tundras. One Eskimo is needed to care for about 1500 reindeer. But 1500 reinder require fifty square miles of pasturage. One family, then, in the reindeer country would be all that would be needed to develop the grazing possibilities of an area five miles by ten, and the conditions where ovibos are raised would be similar. . . . That Stefansson's dream of a northland which supplies southern regions with great quantities of meat will come true seems highly probable. But that the northern regions will ever be more than an outpost of civilisation, a ragged fringe upon the borders of the main centres, seems doubtful." (E. Huntington, *Yale Review*, January, 1924, p. 390.)

In this connection it is worthy of note that the population of Alaska decreased from 64,356 inhabitants in 1910 to 55,036 in 1920. (*Abstract of the 1920 Census of the United States.*)

14. E. Huntington, *Palestine and Its Transformations*, Boston, 1911. According to Huntington, Palestine and the region to the east have been growing arid since 3000 B.C.

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